

FOURTH ASHTAKA— SECOND ADHYAYA. 293

my mind trembles through dread of
poverty¹ like a
whirling wheel: MAGHAVAN, ever
prosperous, may
thy worshipper, PURUVASU, praise thee
promptly and
abundantly, seated in thy chariot.

4. This thine adorer, INDRA, like the stone (that
expresses the $\text{६} \gg \text{a}$ -juice), urges praise to thee,
par-
ticipating in the great (reward): thou
bestowest,
MAGHAVAN, riches with thy left hand, (thou bestowest
them, lord of horses, with the right : be not
reluctant.

5. May the effective eulogism melt thee,
the
ditfwerer (of benefits) : thou, the showerer, art
borne
(to the sacrifice) by vigorous steeds: sender of
rain,
thou of the handsome chin, wielder of the
thunderbolt,
showerer, whose car showers down (blessings), do
thou
defend us in battle.²

6. MARUTS, may all men bow in obedience to that
youthful SRUTARATHA, the possessor of abundance,
who has bestowed (upon us) two bay steeds accom-
panied by three hundred (cattle).

(XXXVII.)

The deity and meitre as before ; the *Itishi* is ATM.

1. The piously worshipped (AfcNi), when invoked,
Varga vm.
glistening with the oblation, vies with the
splendour
of the sun: may the dawns rise innoxious to him
who
says, let us offer oblations to INDRA,

2. He whose fire is kindled, whose sacred grass is
strewn, offers worship: he whose stone is
uplifted,
whose jSwwa-juice is effused, offers praise : the
priest,

i-Amater-id : *amati* is explained either *ddridryam*,
poverty

* or *astotri*, one -who does not praise or worship.

³ Another instance of the abuse of the
derivations of *vriih*,
to rain or shower.